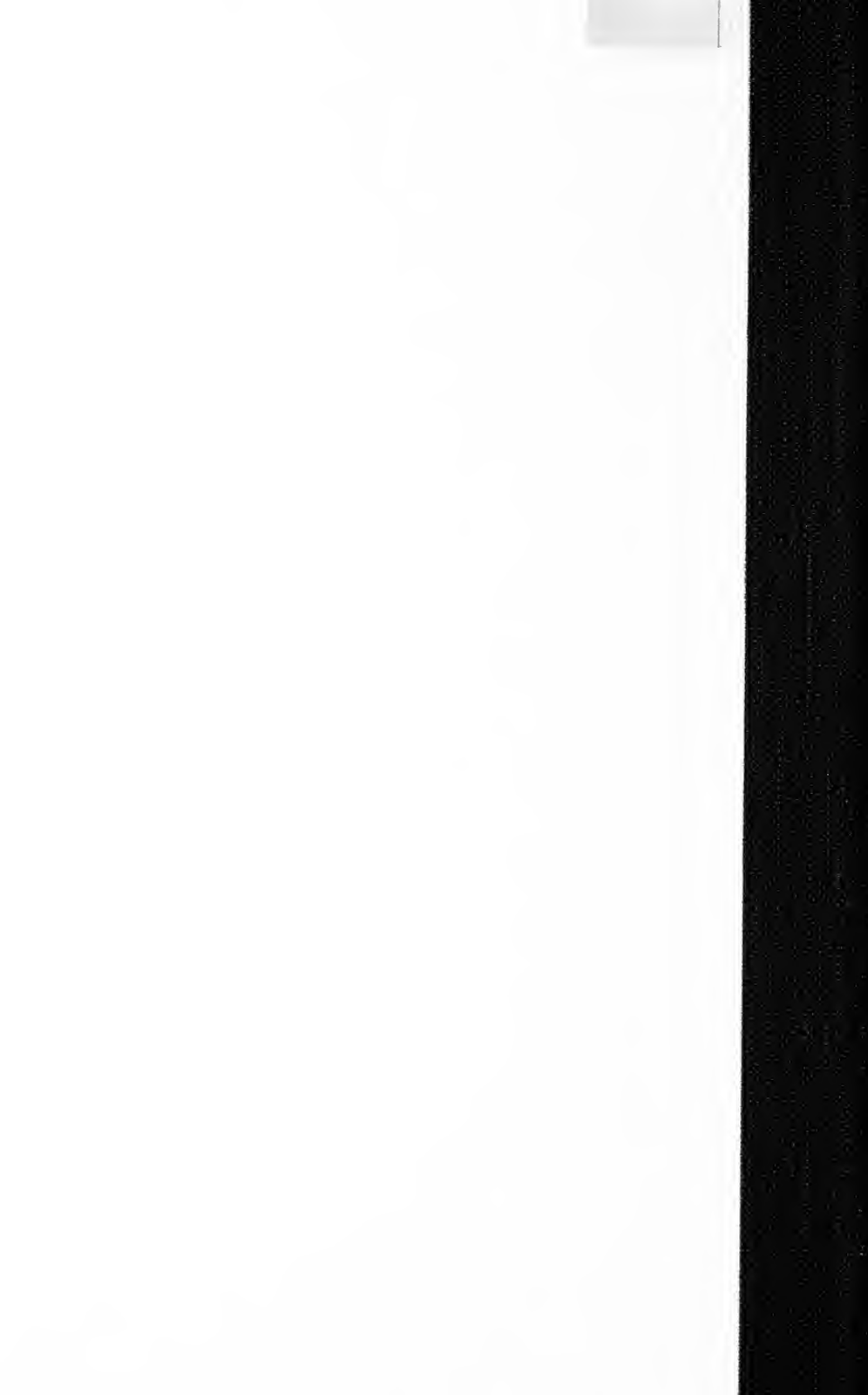


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"The Indian in Agriculture."

By J. E. SHIELDS.

A Paper Read before the First Annual Conference of The American Indian Association, Ohio State University, Columbus, October 12 to 15, 1911.

AGRICULTURE AMONG THE INDIANS FROM THE OLD TO THE NEW.

One of the greatest problems that has confronted the government of the United States has been the question of how to deal with the Indian, and lead him from former environments, sever him from the previously formed nomadic habits of hunter and plainsman, and transform him into a citizen and agriculturist.

There have been volumes written upon this subject, and I do not presume to, within the short time allotted to the reading of this paper, advance any new theories or enter into a discussion of the many complicated questions that naturally present themselves in relation to the Indian affairs and the governmental policy in dealing with him as a ward or as a citizen. My purpose is to state as briefly as possible to what the Indian has accomplished in Oklahoma, and to point out some things in connection with his development which are within themselves a splendid prophecy of future success. It must not be forgotten that but little more than a quarter of a century ago, the Cheyenne and Arapaho Indians were restless, wandering plainsmen, for whom the reservation had no attraction and whose untamed spirit tenaciously held out against the restraints which the rapidly advancing westward marching civilization was slowly but surely throwing around them. The buffalo had disappeared from the western plains. The settlements were gradually pushing westward and the time had come for the passing of the old and the coming of the new.

As far back as the early seventies in the last century, the Cheyennes and Arapahoes had commenced to take hold of the new problems of citizenship upon which hung their future destiny.

To describe their first steps in the new way, I herewith submit an extract from Agent Darlington, in the third annual report, dated August 26, 1871, which illustrates the early steps taken.

It gives me great pleasure to report considerable advancement in the objects connected with this Agency since my last report.

We know of but one instance of any depredations being committed since our last annual report. The last winter's hunt realized a bountiful harvest of excellent robes. A member of the Arapahoes were ready to raise corn and other produce. "Big Mouth" was the leading chief in

farming. He had twenty-five acres of corn, of which he is justly proud. The Cheyennes said that they would not take the corn road until they saw how the Arapahoes succeeded. Some little farming was being done by the Indians from 1871 to 1877, but for the lack of plows and other farming tools the farm work was limited.

In 1877 our Agency received a large shipment of plows and wagons, which were shipped to Wichita, Kansas, ~~which was~~ then our nearest railroad point.

The Cheyenne and Arapahoe Transportation Company was composed wholly of Indians, and as they set out from the Agency with 160 of their best horses and mules, bound for the city of Wichita in charge of two Government employes ~~who acted~~ as wagon masters, it was a unique company. Their arrival was a novel sight to the citizens of Wichita. Crowds of them were soon at the depot. Some of them offered to assist in "setting up" the wagons, but the trainmasters would accept of no help except from the Indians.

Awkward as they were at first, they soon learned how to put a wagon together. In three days they were ready to hitch up and pull out the train of forty, four-horse wagons, hauling sixty-five thousand pounds of supplies, which the Indians delivered to the Darlington Agency in good order and condition. Then the Indians were the happy owners of wagons, harness and plows, paid for by their own honest labor. Thus the Indians were able to farm on a larger scale, and ~~were~~ making good headway, as there were a good many small fields being opened up along the river bottoms.

In 1889 and 1890 the allotting of this reservation began, and each man, woman and child was allotted ~~his or her~~ 160 acres of land, and it was intended that each family of Indians ~~would~~ move on their own allotment to live. This of course was some thing new for the Indians as they had been in the habit of living in ~~little~~ villages wherever they choose, but after some little time and with the untiring efforts of the Agents, the Indians were finally induced to move on their allotments, and those that were able began building and opening up little farms. In all the farming that they had been doing they had to use their small ponies for work stock, and this was becoming somewhat discouraging, and some of them were about to give up farming, but ~~some of~~ the more industrious fellows who were drawing ~~big~~ annuity, managed to get money enough to buy farm horses. About this time the Indians began leasing their lands, and while this was considered by some a drawback to their farming, for it enabled them to have their lands worked by the white people, yet some of the Indians made good use of their lease money, by buying a better class of horses. In the last few years the Indians have been selling their inherited lands and this together with their lease money has enabled them to buy up-to-date farming implements.

I have often heard the remark made that the Indian could never be induced to farm his own land, but I must say that this is a big mistake, for in looking the country over you will find that the Indians have many nice little homes and model farms in connection with these homes being operated by full blooded Indians.

The Indians are rapidly advancing in agriculture, as has twice been proven in the last two annual fairs that we have had for our Indians, and with ~~one~~ exception, that of live-stock, we have proven to our white brother that we are his equal as agriculturist. At our annual Indian Fair which was held at Weatherford, Oklahoma, and by the way which was our first real Indian fair, we had about 30 entries in the live-stock and poultry department, and this year with our fair at Watonga, Oklahoma, we had 90 entries in the live-stock and poultry department. Showing a great advance over last year, and as we are yet young in the fair business, having had just the two Indian fairs, we expect great results in the near future. for I believe that our Indian fairs are doing as much as any other one factor toward advancing the Indian in agriculture.

The fair which we held at Weatherford last year, as before stated was our first endeavor along that line. The results were very gratifying. The fair at Watonga this year was a revelation to many people who did not know the capability of the Indian along agricultural lines. The fair at Watonga was well attended by people from all over the country. They were there from many states. People from other states who were attracted to the Watonga Fair by the extensive publicity given it through the local and outside press, were surprised to find a large concourse of Indians, not the wild man of the prairie, but many of them exhibitors of agricultural products, and deeply interested in farming. Of course there were divers exhibitions of old time Indian customs and traditions, such as war dances, sham battles, etc., for amusements, but all this was more in the way of stage play than anything else. It bore the same relation to the past that the modern stage does to past history and conditions.

It was a representation of what had been and not what is to-day. No better representation of the real merits of the fair at Watonga could be given than an extract from the recent article in the Post-Dispatch, of St. Louis, by Frederick Barde of Guthrie, newspaper correspondent and magazine writer, who attended the Watonga Fair to secure data for a number of newspapers and magazine articles in relation to the Indians. Mr. Barde, among other things, had the following to say in his Post-Dispatch articles: This fair movement was organized, primarily, by the Superintendents of the United States Indian Department, of whom there are four, William B. Freer of Darlington, Walter F. Dickens of Colony Oklahoma, Byron E. White of Cantonment, and Willis E. Dunn of Red Moon, Oklahoma. It is the intention of the Federal Government

that the fair in time shall be managed by the Indians. These Superintendents are merely teaching the Cheyennes and Arapahoes to walk in the fair business. The president of the Fair Association, John Otterby, is a full-blood Cheyenne and a man of keen intelligence. An advisory committee is chosen each year by the Indians, and consist of 28 members of whom 17 are Cheyenne and 11 Arapahoe, in proportion to tribal population. The white men of Watonga and Blaine County looked with astonishment upon this second Indian fair. There were visitors from as far north as Chicago and as far south as Houston, Texas. Notwithstanding the bad crop year no better corn should be found in Oklahoma than was shown in the pavilion devoted to agriculture and domestic economy, and much of the corn was equal to the best grown in any season in Missouri, Nebraska or Kansas. There were exhibits of Kaffir corn, wheat, oats, watermelons, pumpkins, squashes, alfalfa, onions, potatoes, tomatoes and other garden vegetables.

In several booths were exhibits of the work of the boys and girls in the Indian schools. The Indians seem to enjoy even more than white persons the sight in this pavilion, and all day long they stood and gazed at the exhibits. A Cheyenne father with a blood red feather dangling from his scalplock stood with his squaw and pointed at this apron or dress, or at that cake or jar of jelly that had been made by their daughter, and both seemed mightily pleased.

The Indians began coming to the fair a week before it was opened. Some of them traveled more than a hundred miles by wagon, camping along the way. On Sunday night the Indians assembled in the grandstand, where prayer was offered by missionaries and by converted Indians. There were "experience" talks by Indian leaders and the singing of hymns.

The preceding quotation from Mr. Barde's article is introduced here to show what was thought of the Indian agricultural exhibit by one who has no special interest in the fair, except as writer and newspaper reporter. It was common talk at the Watonga that the Indian agricultural exhibit surpassed in quality and quantity those of the Blaine County fair which had been put on exhibition by white farmers when that fair was held in August preceding the Indian fair. While we all realize that the Indian has to move on slowly and will be encompassed by many difficulties in his sudden transition from wandering plainsman to farmer, yet enough has been seen of his work to demonstrate that he *can* and *will* become a successful grower of corn and raiser of stock if given an opportunity to show what he can do.

The Indian in farming, is like a child learning to walk. He has to take short steps and he may fall now and then, but, like the child, he will get up and try it over until he succeeds.

Husbandry was man's first occupation and it is the foundation of success in every true civilization.

The progressive Indians all realize that the farm is the hope of their people, and they are determined to make the best of it.

Traditions and customs could not change in a day.

The Indian had to work up to the new problems gradually. But no one knows better than he knows that the traditions of the past now live only in dreams and the visions of the night. The old days have gone never to return. They have passed on, but cannot come back. The plains where his fathers chased the wild buffalo, are now covered by farms. The wild deer have gone, and the lands where they roamed have become the homes of the domestic horse and the cow. Out of the stirring and eventful past, the Indian has come with his eye now fixed on the sun of the future. He realizes that his road is not through the past but that it leads far into the future. His eyes are not fixed upon the setting but upon the rising sun. When the sun of past traditions went down in the west, the new sun of hope and promise arose for him in the east.

He now stands ready with the white man to go forward and work out the problems of civilization.

Give the Indian an opportunity. Lend him encouragement.

He will do his duty and not long be behind in the race of life.

Aculturation

Independently, we want to emphasize that the Foundation is not a religious organization.

The president's Indian Affairs Commission will report to the president in the near future. It is expected that the report will recommend to make the best use of the land.

...and change in a day.

[illegible]

"The Indian as a Skilled Mechanic."

By CHARLES DOXON.

A Paper read before the First Annual Conference of The American Indian Association, Ohio State University, Columbus, October 12 to 15, 1911.

In speaking of the Indian as a skilled mechanic I shall endeavor to show you the actual advancement he has made up to the present time as such, and what his opportunity is in reaching the point of excellence that draws the attention of the mechanical world.

The word "mechanic" covers a great many trades, but I can speak of only a few which are followed, so far, by the Indians.

The first trade that was taken up by an Indian, that I know of, is that of carpenter trade. I have known one for many years. That he is skillful at the trade is shown by the fact that he always has a job; doing the inside finish as well as the outside from the foundation to the top. He is spoken of by his fellow carpenters, (white men) as ranking amongst the best mechanics in their union. The inside and outside finish of his own nine-room house is the work of his own hand and compares very favorably with the finest homes along the city line.

Another Indian mechanic that I am well acquainted with is a blacksmith. He is not employed in the city, but has a blacksmith shop of his own. He does all the resetting of wagon tires and horseshoeing to be done in his neighborhood both for whites and Indians. He can weld a new steel on an old axe, so that it would sink into the wood like a new axe. In describing the perfection of the old axes he has repaired, his customers use the old saying, "The chips fly before it strikes the wood." Is he not worthy of the name "skilled mechanic?"

There are a few machinists that I know of who are steadily employed in large shops throughout the country. While I am unable to point out to you some great examples of what they have done, it is not a proof that they are not as skilled at their trades as those of the carpenter and blacksmith I spoke of. If he is a lathe hand, the parts he finishes are lost in the construction of a machine. If he is a fitter or assembler his part of work is lost when the machine goes out of the factory. If you go into a supply house for inspection and ask the salesman who made the machine you are pointing at, he will tell you it was made by such and such a firm. All the credit of fine workmanship of the machine goes to the president of that firm. But the machinist does not think of that. He begins his work every morning with the full sense of responsibility for speed and accuracy of the work to be turned out. Even if the machine he is running is an automatic one, he must be constantly wide awake as

to the accuracy of its operation. He must see that the size and shape of the work he is turning out do not vary. This is done by frequent tests and a proper care of the machine and the cutting tools. In fact, he must be on the job all the time, mentally if not physically.

If a mechanic is employed in fitting or assembling he begins his work with the same sense of responsibility as that of the machinist; he picks up the finished parts that are sent to him and places them in their proper positions. He must know the duty of each part; in other words he must be theoretical, in the common sense of the word, at least. If a piece is to have a running fit it must be thoroughly tested; if it is to have a driving fit it must receive the full share of consideration. So as he assembles the engine or machine he corrects the faults as he goes along by chipping or filing. While the whole construction must receive the greatest of care, it also requires a great deal of muscle. The mechanic must shove, pull and drive with a hard and soft hammer as the case may require, yet when the machine is finished there should not be even a scratch mark left on it. And as you look at it in its brightness you would not think it had received a blow. If a mechanic cannot finish his work like that he is soon detected by the sharp inspectors and is put down as unskilled and undesirable; and therefore he cannot hold his own. All those Indian mechanics, that I know of, are holding their own wherever they are employed.

I have heard and read of other Indian mechanics who have succeeded even better than those I have known. While we cannot yet put up one to equal some of the famous white mechanics yet it is no proof that we never will. In the short time that we have been in actual contact with our white brothers I think we have made a great stride toward it.

I began my schooling at the age of twenty-one. Just coming out of a primitive state of influences, I found myself as timid as a rabbit amongst the whites. But by a persistent effort I gained and enjoyed respect amongst them far more than my expectation.

The present generation is now being drawn forward by many forces and influences, the greatest of which is inducement, the same force that has placed the white race at the head of the industrial progress.

But we Indians, must understand, however, just as the white understands, that inducement is an independent element. Only those qualified need apply for it. In other words the individual must bear in mind the truth that he must have reached the point of excellence before he can hope to command that valuable element, the inducement. The young generation does not understand the truth of that, and since it will never understand it without the proper training, it becomes our duty to see that it is kept in the field of such activity as shall lead the way to success and when it shall have reached the point of excellence, the inducement will do the rest.

Modern Home-Making and the Indian Woman.

By MRS. MARIE L. BALDWIN.

A Paper read before the First Annual Conference of The American Indian Association, Ohio State University, Columbus, October 12 to 15, 1911.

Were I to follow my own desire I should be quick to accuse myself of presumption in speaking on so weighty a theme as "Home-making and the American Indian Woman," subjects which have puzzled many minds, but I reassure myself with the thought that I am only responding to my assignment to this task by the Honorable Committee which prepared the Program of this First Annual Convention of the American Indian Association.

Reversing the order of the subjects of the title let us ask, first, what was the Indian woman of the North American continent?

To judge from her share in the arts, the culture and the manifold activities of the life of her people, she was a most magnificent savage and barbarian, yet she was none the less a woman — human, noble, patriotic, — and above all a mother — fond, loving, careful, religious, — whose tireless devotion and self-sacrifice to home, husband and dependent children yield the first place to that of no other woman.

The North American Indian woman lived under great differences of climatic and other environmental conditions; for she occupied the entire continent from the cheerless Arctic wastes to the regions of the torrid zone, and in this vast territory there were great treeless tracts, broad, barren and waterless plains and valleys, and rich forested lands; and in this varied habitat the flora and the fauna differed greatly; and it was in this vast territory of propitious and of hostile environments the North American Indian woman kindled the fires of her home and those of sacred altars to her many gods.

In a large number of tribes she was on an absolute equality with her sons and brothers in the exercise and enjoyment of the several rights and patrimony of her people; and by exceptional environmental conditions she established matronymical or matriarchal institutions, in which she was supreme in the choice of her rulers who were of course her sons and brothers, and whose titles to office were hereditary in her own right and over which she had the absolute right of recall. She herself in some cases exercised executive functions in the various activities of her people.

The division of labor between the woman and her sons and brothers began with the establishment of the first home. And it must be remem-

bered that this division was based on considerations of sex,—on motherhood; and it was emphasized by the invention and use of fire. The woman remained by the fire to feed and keep it alive to warm her home and offspring and also to broil the meat and to bake the roots and the tubers prepared for the food of herself and her family.

The food quest: The American Indian woman, or as she has been aptly called the Amerindian woman was the fruit-gatherer and the berry-picker, the nut and the acorn collector, and the harvester of grass seeds and wild rice, mesquite beans, and every edible member of the surrounding flora; she gathered oysters, clams, and other shell fish, and in some regions she dried the oysters for future use; she was also a fisher-woman as well, catching various kinds of fish and eels; of the latter many hundred weight have been found cured and stored in the larder of the lodge; she was not only the food gatherer, but she and her daughters were also the water-carriers and the guardians of the springs of water and pools of fresh water.

As a founder of Social organization, the American Indian or rather Amerindian woman had to suffer the pains of motherhood, and in most cases she bore this travail alone and without the presence and encouragement of the father of her offspring, for her mother, aunts, or possibly, her elder sister, acted as midwife and nurse.

In those regions where nature was niggard of her gifts of food and drink and shelter there often arose the question whether the new-born creature should or should not be permitted to live; and the mother was often the one to raise this question; this was frequently the case with the Eskimo woman; if however, as elsewhere, it was permitted to live it was carefully nursed and educated in the duties of a woman of her people. Its education usually ended with the age of puberty.

In Mexico, according to the codices there were near the temple buildings used as seminaries for the nurture of girls, over which presided matrons or vestal priestesses; these buildings were guarded by day and by night by old men; the girls could not leave their apartments without a chaperon; and if one broke this regulation her feet were pricked with thorns until the blood flowed; the girls of these seminaries swept the precincts of the temple and kept the sacred fire in it alive; they were taught featherwork, and were instructed how to spin and how to weave mantles and other useful articles of great beauty; they were required to bathe frequently and to be skilled and diligent in all duties of the household; they were taught to speak with reverence, to humble themselves before their elders and to maintain a modest and reserved demeanor at all times.

A WEAVER: The textile industry of the American Indian woman may be conveniently divided into basket-making and weaving; in addi-

tion she spun, netted, looped, braided, sewed, and embroidered. Baskets of splints, of bark, of grass, of bast, of skins, and of roots, according to locality and need, are found; some baskets were woven on a warp, and others were sewed by the continuous stitching of a coil; the types, the fineness and the beauty of the designs and decorations, are unsurpassed by the art of the women of other races. Unrivalled too in beauty and workmanship were the mantles and the headdresses of featherwork and of the skins of rare birds of brilliant plumage.

A SKIN-DRESSER: The dressing of a skin was not a short or easy process; the kind of skin and the object in view largely determined the process through which it was carefully put to prepare it for use. The hides of deer, wolves, foxes, buffalo, musk oxen, antelopes, bears, raccoons, walrus, moose, elk, beavers, gophers, muskrats, seals, skunks, squirrels, porcupines, hares, opossums, alligators, tortoises, birds of all kinds, fishes, and reptiles, and authentic tradition says, of human beings, were some of those which the primitive American Indian woman employed in her many industries. And it must not be forgotten that all the tools required in the various processes to make them articles of use were designed and made by her own hands.

THE BURDEN-BEARER: In the division of labor which we have seen was equitable, the woman became the burden-bearer of the family, a task which she shared with her growing children; many devices for carrying infants were invented and utilized, as well as those adapted for the carrying of meat, skins, fish, fuel, water, and even clay for pottery; and splints, bark, fibres, reeds, grasses and tough roots were collected and carried home on the back of the woman to be utilized in her many crafts in husbandry, housekeeping and the textile arts, as basket-maker, planter, tailor, and shoemaker.

A POTTER: In the process of washing and mixing her clay for making pots, she carefully assorted it for different kinds of ware, the coarser grades of clay for the ruder ware and the finer material for her more artistic and pretentious productions; thus a delicacy of feeling, the training of the judgment, and a keen sense of color, were gradually developed in the conscientious pursuit of her craft.

The beauty and the exquisite workmanship displayed in the decoration and in the designing of the many productions of her handicraft show clearly that her artistic taste has grown apace with the development of the various departments of her industry.

AN AGRICULTURIST: The American Indian woman with her children was the agriculturist of her people; she cleared with the aid of fire and

her brothers her fields and there she planted the corn of many varieties, the beans of diverse species, the yams, the sunflowers, and the squashes and sometimes the tobacco. And when the tender plants sprouted she was ready to care for them by keeping down the weeds and by supplying them with sufficient earth; it was she too who harvested these crops when they were matured, and she stored them for the sustenance of her family.

This work in the field was a part of her division of labor between her brothers and herself, and usually no man felt called upon to aid her, except when a public emergency might arise.

The great importance of this one industry of the American Indian woman can be appreciated when it is learned that in many of the tribes it supplied from one-half to three-fourths of the visible available food supply.

LANGUAGE: In her capacity as linguist, the American Indian woman in the region north of Mexico had developed with the aid of her sons and daughters fifty-eight entirely distinct and unrelated stocks of languages which comprised about seven hundred dialects in this region. These languages and dialects were the treasure-houses of the poetry, knowledge and wisdom of her sons and daughters,—the sages, prophets and philosophers of her people; into them she talked the mythology and the religion of her people, a rich and limitless unwritten literature of which any other race might well be proud, and the Maya and the Aztec woman had aided in devising and developing hieroglyphic systems of writing which modern scholarship is still unable to decipher. Into the terms of these varied languages and dialects the American Indian woman and her sons have woven with infinite and sacred care and aptitude the life histories and the wisdom of their myriad gods and creators, and these and these stories, traditions and legends they have dramatized into vast and complex systems of ceremonies and imposing rituals.

The American Indian woman was thus the patron of religion. In the observance and conservation of these rituals and ceremonies in honor of her gods consisted her religion and worship.

Professor Mason aptly says: "It will be a genuine surprise and we shall fail after long inquiry, if the fundamental ideas of the female pantheon in primitive life be not the four duties or functions that have been and must remain the peculiar province of woman's activity, to wit:

"1. The bearing and nurture of children; the maiden, the wife, the mother, (the tutor of her children in all arts, crafts and wisdom.)

"2. The nourisher of the human family, the one who gives food.

"3. The maker of the fireside, the house, the home.

"4. The clothier of men, the spinner, weaver, and, indeed, general guardian of peaceful industry and practical wisdom."

One of the most erroneous and misleading beliefs relating to the American Indian woman is that she was both before and after marriage the abject slave and drudge of the men of her tribe.

This false view, due largely to inaccurate observation and misconception of American Indian institutions, was perhaps correct, at times, as to a very small portion of the tribes, and only where the environment afforded only the barest necessities and needs of life, and, sometimes, withheld even this scanty meed.

The American Indian woman being domestic, industrious, unselfish, provident, adaptive to existing conditions, and artistic in her tastes, is well equipped for the making of a modern home, — one's own dwelling-place of a time not ancient nor remote, — the making of an abiding-place of the present time of domestic affections, of love, of tenderness, of peace that is not ruffled nor broken by the turmoils and tempests of life.

A home is not an outright gift of God, but with His merciful help it is acquired in time by a slow process of building upon fixed laws of life and nature.

The first and most important things about a modern home is a house, and a house to be a true home must be adapted to the requirements of its occupants, to their position in society and to their means and income.

The modern home need not necessarily be large, but it must be of such size as to afford the largest measure of convenience and of the ordinary comforts of life.

Of course, the woman alone cannot make such a home. The man who is to share it with her must co-operate with her in working out the details of home-making; each has a part to perform and happiness in the home cannot be attained unless the duty of each is faithfully fulfilled.

Among my people, the Chippewa of the great Algonquin stock of languages, each sex has its own peculiar sphere of duty.

To the man belongs the duty and obligation of protecting his family,—his wife or wives and their offspring and near kindred and to support them with the products of the chase and of the fishery, to manufacture weapons and wooden utensils, and commonly to provide suitable timbers and bark for the building of the lodge these activities required health, strength and skill. The warrior was usually absent from his fireside on the chase, on the warpath, or on the fishing-trip, weeks, months, and sometimes years; and he was subjected to the hardships and the perils of hunting and fighting, and to the inclemency of the weather, often without food and shelter.

To the woman belongs the duties required in the home, in the lodge. Taking care of the children and attending to the cooking, the sewing, the making of mats, baskets, and pottery, and utensils of bark; she also gathered and stored edible roots, seeds, berries, and plants, for future use and present consumption; the smoking of meats, and fish and eels, brought by the hunters; when on the march it was the duty of the woman to care for the camp and its equipage and the family belongings, in which labor she was of course assisted by the children and such men as were incapacitated for more active service. Sowing and cultivating the crops was chiefly the duty of the woman, although she was at times assisted by the men.

The woman was industrious, frugal, loving and affectionate and performed her duties willingly and cheerfully. She was not a drudge and slave of her husband and the men of her tribe. She was treated with the respect, the esteem, gentleness and loving consideration she so richly merited and appreciated.

Her native artistic ability enables her to beautify her home in many ways with the materials which the modern merchant has to sell. It was my good fortune to visit the home of a woman of Indian blood, in which paintings both in water color and oils richly adorned the walls and a large number of embroidered sofa pillows of exquisite beauty graced the sofa, and in which I saw a profusion of embroidered center and individual pieces as well as fine drawn work which adorned the dinner table, and pieces of hand-painted China bonbon dishes, fruit dishes and vases tastefully placed here and there; and there I also saw curtains of net filled in with darning cotton with designs of artistic beauty, two of which had been originated by my hostess, and the draperies which hung in the space of the folding doors between the front and back parlors were of fish net, edged with tassels of her own handiwork. All these things were the product of this noble woman's own hands and industry. This woman took pride in saying that everything in her home except the furniture, carpets, the piano, and the housekeeping utensils had been made with her own hands or those of her sister.

This woman in addition to this did all her own cooking of meats, vegetables, pastries and breads; she too preserved all the fruit, and prepared all the pickles, jellies and jams, used in her household.

She had two children and did all the sewing for them and herself. In this manner she was doing her full share in the home-making; she was a good wife and a good housekeeper.

This is, I am proud to say, only one example of many happy homes among people of Indian blood wherein the woman by her natural industry and thrifty domestic management has done her part in the making of home.

In the home I visited the husband was a printer. He toiled hard to support his little family, often denying himself of personal comforts in order that he might bring some pleasing gifts to his wife or children; he counseled with and confided in her concerning his business and plans; he realized that woman's quick intuition often sees at a glance what a man is slow in discovering. And so even though she did not give him great aid in his business she was thereby made happy by being taken into his confidence, and on the other hand he was inspired by her trust and encouragement.

With the training derived from her mother's experience in cutting up the meat products of the chase the Indian woman possesses a knowledge which enables her to purchase the exact piece of meat she may want for a certain dish. I remember many a beef roast I was sent to market to purchase was turned into a potroast or a stew by my mother while I was learning to market, because she recognized that that particular piece or cut of meat that I had carried back to her was not suitable for the oven roast which she had desired.

But the environments of the primitive life of the American Indian woman have in large measure changed. Conditions have become transformed and so new environments have been created; new institutions, customs, laws and beliefs have gradually displaced the old, the ancient; here lies the difficulty with the modern American Indian woman,—her people are no longer independent and self-governing; she must change her motives and ideals in life and so adjust herself as well as she may to these novel surroundings which have unsolicited been brought to her door by peoples of the eastern hemisphere; her outlook upon life must now be in large measure from new viewpoints. New values must be given to the facts of life. To secure welfare and happiness she must adapt and wisely adjust her inherent and acquired talents to these modern surroundings. Many of the things that were useful and necessary, yea, sacred, to her own mother must now be laid aside. Methods of producing, securing and preserving shelter and the necessities of life must be adopted or changed or discarded altogether to meet the new conditions of life on this continent.

And the American Indian woman who fails to realize this duty and obligation to her race in her home-making fails completely to read aright the signs of the time.

In short the peculiar customs, laws, beliefs, and institutions of her ancestors which do not comport with these changed conditions and which have come into collision with those which are better adapted to secure welfare and happiness under modern conditions of life must be laid aside; let them rest with the glorious deeds and attainments, the heroism and the patriotism, of her ancestors, in the hall of fond memory.

"The Philosophy of Indian Education."

By ARTHUR C. PARKER.

A Paper read before the First Annual Conference of The American Indian Association, Ohio State University, Columbus, October 12 to 15, 1911.

At the time of the white invasion of America, beginning in 1492, a new type of ethnic culture was introduced to the continent. Whatever may have been the merits of the institutions of the purely American cultures before this time or since, we must recognize the fact that, viewed ethnologically, the so-called civilization of the whites was a distinct advance.

Few American Indian tribes at the beginning of the Columbian epoch, especially those north of Mexico, were above the first stages of barbarism and some were pure savages. The new culture brought to them new ideas and new materials. It showed them, how by the application of labor and through change of character, many hitherto useless objects could be made to contribute to human enjoyment and how through a systematized knowledge of natural laws that which was better and greater could be devised. The simple American accustomed only to the simple things about him and familiar only with utilizing things nearest at hand, saw a demonstration of the supreme power of knowledge when he saw ships and horses, guns and implements of steel. These things gave men power, power not only over beasts and other men, but power over space and elements. The Indian was subtle enough to see his own weakness and thus in his own way he sought the power that the higher culture gave but at the same time protested against it.

This education which a higher culture gives by contract with another culture is termed acculturation. Ordinarily we call it civilization.

When the white race sought to teach its culture to the Indian and when the Indian endeavored to acquire it both races discovered that there was some fundamental difference that prevented immediate success. The fault lay in the chasm that separates one stage of ethnic culture from another, it lay in a difference of mental texture, in a difference of hereditary influences and in a difference of environment. The fault did not lay in a difference in capacity. In the earlier days no one seemed to recognize these facts. The white race thus regarded the Indian as an inferior and accounted for his failures on that score. Here it made a serious mistake for the relative position of any race as a higher or lower human group is not measured by their present cultural attain-

ment but by their capacity for advancement when placed in a favorable environment.* That an ethnic group is found in a lower stage than some other races does not signify incapacity. It may show, on the other hand, a healthy conservatism that under proper conditions and with proper stimuli will develop a vastly superior culture. Culture scale is no measure of capacity or of ultimate attainment. The Teuton and the Gaul were hairy savages delighting in devouring one another when other races now decadent enjoyed the acme of contemporary civilization.

Ability to imitate is, likewise, no criterion of position or capacity. A purely imitative race may be a lower race, as much as their outward appearance may resemble a higher order. Contrariwise, a conservative race, such as the aboriginal American, that loves best things which it itself has produced and which makes haste slowly, after all, may show the most healthy growth and rise to a superior position. If that race is ultimately assimilated and absorbed by a greater body its influence as a factor in the blood of the greater race will then be paramount.

The reputed inability of the Indian to walk in the white man's trail is due to a difference in environment that differentiates ethnic cultures. The Indian rested upon a different base.

Russell Sage once had a railroad that ran into Poughkeepsie. It was bad enough for it to run into Poughkeepsie, but it couldn't help it. It could run no further. This was not because it lacked fuel or steam,—it had plenty of that. It stopped only because it was a physical impossibility for it to progress safely any further. If it had attempted to switch its cars over on other tracks the train would have been wrecked and the valuable cargo lost. To avoid such a fate it unloaded its freight for the New York Central to carry on. The trouble with the railroad was that it was *Narrow Gage*. As fine as it was and great as it was its capacity for taking on freight, it could not advance on a road meant for standard trucks. To attempt this with its limited running gear would have meant a smash up.

Civilization today is the present *standard gage*. Of what avail is it to load a splendid car with precious freight and forgetting that its trucks are narrow gage, to send it on over standard tracks? All is lost. So with Indian education and Indian civilization. The underpinning, that which is basic, that which a man runs on, must receive attention and must be standardized before the superstructure, as great as it is, may progress safely. If you don't believe it, look at the wrecks along the way.

Civilization is a matter of evolution. It is not bred over night or even in a century. It comes to a race by a well balanced development of its mental and moral capacities. No race may acquire the culture of

*Franz Boas, *Human Faculty as Determined by Race*.

another until every incident of that other's environment is made theirs. Even then the great basic things of the sought for culture must become fundamental with the accreting race before the desired elements of the culture become fixed characters.

The Indian did not acquire civilization immediately nor could he at once even understand its complexities. He could not become educated in the folk-ways and the folk-thought of the white race for the very reasons given. His mental viewpoint, the result of his ethnic stage, gave him a different perspective and he saw things in a different if not an altogether distorted light, though sometimes he saw quite clearly, it is needless to say.

Until the peculiar elements of the culture of the Indian began to disintegrate there could be little hope of the success of an Indian educated in the white man's way among his own people and so he went back to the blanket. There was no other place to go. As a matter of fact, the educated Indian of former periods was always a failure unless by rare chance his education had been of the sort that made him better able to live in the environment in which he was placed. With any ethnic group there is always a tendency to a leveling. Progress cannot be made any faster than the majority or their ruling element are willing to make it. He who is in advance is alone, unprotected and despised. For very existence he falls back into the group, knowing of things beyond, yet not daring to speak. The exceptions are the great men who cling to their convictions and pull the masses with them but usually the gravity of the greater body attracts irresistibly the vagrant corpuscle, energized though it is. The solitary educated Indian sent back to his own tribe could do little for it. Moreover, he could do little for himself for he had lost his skill as an Indian and his knowledge of most things was of little use to his kinsmen.

With the gradual acculturation of the Indian and with a changed environment wherein he is dependent for his life necessities upon the commodities of the white man, the field of educational effort has become greatly enlarged. There is not the impassable gulf between the educated Indian and one who has not received such advantages, for in a general way the external surroundings and necessities of each are the same. With the majority of Indian tribes there is not now the suspicion that the educated Indian is a sort of imitation white man who may betray his people. With this changed condition there is a possibility of greater success than formerly.

As far as I have been able to determine, it is the aim of those responsible for Indian schools to study the individual needs of the student and to measure his aptitude along certain lines. Discovering this, his special training and discipline are directed toward developing him in the most fitting way. The modern way is to teach the Indian to make a

living for himself. There is therefore an elaborate system of practical manual training. There are probably few places in America where there is a better opportunity of obtaining a thorough working knowledge of the necessary arts than at the various Indian schools. As a rule the officers of these schools discharge their work with a zeal that springs from heart interest. They have an earnest desire to develop skill and ambition and to fit their pupils for the world's work. When one of their former students "makes good" they feel amply repaid for their efforts and no parent could be prouder.

Students that stick and study receive the best of that which can be given. The benefit depends alone upon the capacity of the student. No school can train a pupil beyond that. No school can produce new material; it can only shape and polish that which is given it and turn out the finished product when nothing more can be done. Both the student and the school have their limitations. If the school is to produce better results one of the prime necessities is better material upon which to work. There can be little improvement, however, until the sources from which the material comes improve. Reservation conditions demand immediate improvement if not entire regeneration. Because reservation conditions are what they are and because reservation ideals are not what they should be, it is not always possible for the schools to obtain children who have had the best hereditary influences and the best early training. Demoralized social conditions are very apt to produce an inferior people who beget an inferior progeny. A few great minds rise above such conditions and are brilliant examples of the possibility of overcoming unfavorable environment. To the great majority, however, the moral and social conditions of reservations react doubly. They send out, in the first place, children, who, had their parents been placed in better conditions, would have been given better brains and better bodies, hence greater capacity for development. Secondly, they invite back to themselves their children trained in schools that taught higher ideals and better ways of living. Once back, the student is very apt to follow the lines of least resistance and live outwardly, and perhaps inwardly, like any "poor Indian with untutored mind." This is the influence, among other things, of the "leveling tendency" of social groups.

The recognition of such conditions points to a new field for educational endeavor among Indians. To insure a better quality of students and to protect the returned student the adult population of the reservation must be reached and taught. Missionaries have done many splendid things but the limitations of their training and the prescribed functions of their calling have sometimes prevented their highest usefulness. To supplement their work, social betterment stations should be established where the necessary things of hygiene and industry can be taught, and these stations should be under the supervision of responsible bodies re-

porting to the state or to the federal government. The appeal which this idea is apt to make to popular sympathy is very liable to invite the cunning pseudo-philanthropist who through egotism and avarice may do much harm while seeming to do good; hence the need of competent jurisdiction. In this connection it strikes me that if the government and the state can establish experiment stations for growing good vegetables and breeding better cattle, it can likewise consistently establish industrial and social betterment stations among a people to whom this country owes a great debt.

The first effort of such an undertaking, I would suggest, should be the teaching of independent action, of a pride that would lead to self help, of a sentiment that would clamor for the abolition of special laws that permitted the operation of tribal customs not consistent with modern progress and of a lively desire to demonstrate the ability of the race to advance.

It will be admitted that the Indian cannot survive as an Indian alone. The very fact that at present the Indian is thought to need special laws and government protection is an admission that he is not yet able as a race to compete on an equal footing with the dominant race. The Indian is not in a self-elected position nor is he in an independent position, hence he is not in an advantageous position. He is in an abnormal position. The modern American ideal is to give to every man the right to occupy a normal position in society, for only the normal can survive. In his present dependent position, with a false environment, the Indian can only become crushed by the weight of conditions about him. To survive he must become a contributing factor of society and one able by his own efforts to attain a producing status. He must win in competition to succeed and to win he must become as efficient as any other member of society. To make him so is, or should be, the aim of every division of Indian service, from the Department of Indian Affairs to the reservation district school.

This modern America needs men and women who are efficient. They are an economic necessity to the commonwealth. Dependent, inefficient and non-producing persons or communities are a drain on the resources of the great body politic. Hence the need of normal individuals.

No body of people in this country can successfully remain apart and distinct from it, nor can the Indian, whatever may be his claims, hope to be an exception. To survive at all he must become as other men, a contributing, self-sustaining member of society. This does not mean, necessarily, the loss of individuality but the asserting of it. The true aim of educational effort should not be to make the Indian a white man, but simply a man normal to his environment. Every Indian who has succeeded is such a person. Hundreds of Indians have attained honor-

able positions and are as other Americans, yet they retain their individuality as Indians and in reality are the only Indians who can appreciate the true dignity and value of their race, and they alone are able to speak for it.

To place the Indian in a normal sphere the right kind of education must be given him. There may be as much madness in education as in anything else misapplied. Some kinds of education may be sheer folly, a waste of effort and a life long detriment, just as other kinds may be advantageous. Indian education means or should come to mean, more than the inculcation and absorption of certain facts. It should mean the development of the best inherent propensities, the strengthening of weak characteristics and the stimulation to independent thought and action. Indian educational effort should build backbone as well as fatten brain. Any other form of education but adds the sting of bitterness to a former unhappy state. Under certain conditions it may be better for the Indian to be ignorant than surfeited with mal-education, but we desire no such conditions and no such form of education.

- The ultimate duty incumbent on every nation is to insure the quality of its future elements.* Every individual living in a community is an element in its makeup. No nation can afford to permit any person or body of people within it to exist in a condition at variance with the ideals of that nation. Every element perforce must become assimilated. I do not mean by this that the Indian should surrender his essential individuality or his love of more spiritual things and passively allow himself, like clay, to be pressed into a white man's mold. I do not mean, by assimilation, that his love of the great esthetic ideals should be supplanted entirely by commercial greed or that his mind should become sordid with the conventional ideas of white civilization, for it is by no means yet established that the existing form of civilization is susceptible of no further improvement nor that the white man as a type is the ultimate model. I do mean, however, that the Indian should accustom himself to the culture that engulfs him and to the force that directs it, that he should cease to struggle from without against it, that he should become a factor of it and that once a factor of it he should use his revitalized influence and more advantageous position in asserting and developing the great ideals of his race for the good of the greater race, which means all mankind.

The future endeavors of the Indian American who is in advance, as well as the efforts of the state and the nation and of the philanthropic institutions within them, must be directed, therefore, toward teaching the Indian to adapt himself to modern conditions. The ability to adapt is a

*A. C. Parker, The Mission of Making New Americans from Old, *Assembly Journal* Feb. 1911.

test of the right to survive and it measures the capacity for assimilation. With this ability once developed and fixed the Indian is ready to surge forward with enlightened mankind in the race toward higher goals the nature of which today we may only obscurely dream.

To this end all educational effort must be directed.

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